

Vietnamese Work Expands

By Tim Nicholas

More than a year after accepting sponsorship of a Vietnamese refugee family of nine, First Baptist Church of Moss Point is still interested in ministering to their needs and the needs of their fellow countrymen.

The church and Kheith Pham, head of the Vietnamese family, hosted a dinner at the church Friday night, inviting all the Vietnamese people in the county and special friends from the church.

Special guest speaker was Lewis Myers, who for 12 years, was a Foreign Mission Board missionary to Vietnam. He speaks the Vietnamese language fluently, and he brought slides of their homeland which he showed during his talk.

Approximately 35 Vietnamese heard Myers message in their own tongue — a message which outlined the special contributions the Vietnamese can make to America.

Myers repeated basically the same message of cultural contributions the next night to another Oriental group of primarily Vietnamese, plus a Puerto Rican couple and three Koreans. This group met at First Baptist Church, Long Beach.

Myers later told the Baptist Record in English what he had said in Vietnamese. "I told them they shouldn't lose their 'Vietnamese-ness'" said Myers — that they should exercise influence on American society with their special values on education, their strong family orientation and their commitment to religion.

One Vietnamese at Long Beach told Myers later that they could assist in another area. He said he appreciated Myers explaining that Anglos need to understand their special problems in language, strange cultural customs and the new climate. He said that when

a Vietnamese doesn't act as a good neighbor, "it may be that we don't understand what you expect of us. And we have so much on our minds."

The man added, "You have read about Communism, but you don't know what Communism really is." The man pointed out two men who were over age 60 at the dinner, who he said, left their families, left everything they owned to get out of their country. "We have been fighting for a whole generation against Communism and we were determined not to live under it."

He continued, "we hope you will let us show you the Communist influences in your own country."

One highlight of the evenings was when Myers showed slides of Vietnam. The people nudged one another and murmured as they recognized their home. One slide showed the hometown of a young mother. She excitedly explained to her children that this was her place of birth — a place they had never seen before.

Myers returned to FBC Moss Point for a special Sunday morning service where he spoke in both Vietnamese and in English. He said that in Vietnam there used to be one preaching evangelist for every 3½ million Vietnamese. In this country there are 500 Southern Baptists for every Vietnamese. He said that the possibilities for witness and ministry are much greater here.

Bobby Perry, pastor of First Baptist, Moss Point, reported the church would be attempting to start regular activities with the Vietnamese in the county. "We'll probably have a weekly covered dish supper along with volleyball and a Bible study, led by Paul Vandercook, language missions director for the gulf coast.

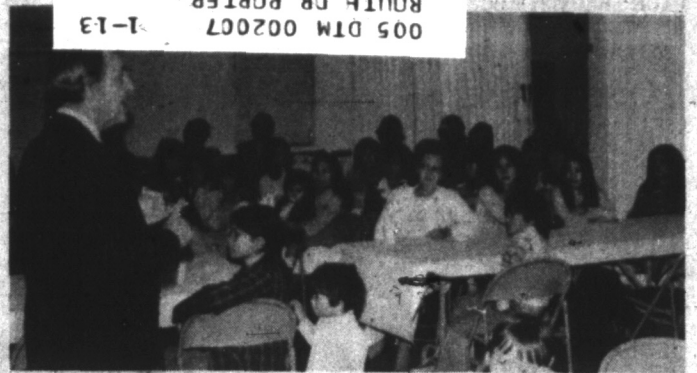
It's just an expansion of the concern

the church has had for Kheith and his family. One layman, Bob Taylor is still teaching English to Kheith. Taylor's wife, Joy, is teaching piano to Kheith's daughter. Another member, Lee Mauldin, owns a wheel alignment business where Kheith is becoming a "top notch" front end man.

"Kheith and most of his family are here for virtually every service," said

Perry. "His kids are enrolled in our choir and missions activities, and we're working on establishment of a sinking fund to aid the family in purchasing a home," he added.

Other churches in the area which have sponsored and continue to have relationships with Vietnamese refugees are First Baptist, Pascagoula, and Ingalls Avenue, Pascagoula.



Lewis Myers speaks to Vietnamese in their native tongue.

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Conference Aim: Growing Evangelistic Churches

"Growth Evangelism" is the theme of the 1977 Mississippi Baptist Evangelism Conference, scheduled Feb. 7-9 in Jackson.

Roy Collum, evangelism director for the Mississippi Baptist Convention Board, said the objective, growing evangelistic churches, needs leadership for implementation. "We want lay persons to attend this conference:

deacons, church leadership of Sunday School, Woman's Missionary Union, Church Training, Brotherhood, as well as church pastors and staff," said Collum.

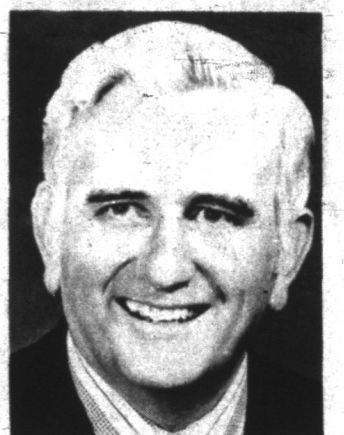
Because of the expected turnout for the conference, evening meetings will be held at Jackson's Municipal Auditorium. Day meetings will be at First Baptist, Jackson.

Program personalities include Lehman Strauss, a well-known Bible teacher and writer from Philadelphia, Pa.; Landrum Leavell, president New Orleans Baptist Theological Seminary; and Jack Stanton, professor of Evangelism for the Redford School of Theology and director of the Institute of Evangelism at Southwest Baptist College, Bolivar, Mo. Leavell is a former pastor of FBC, Gulfport.

Also featured on the program will be Howard Foshee, secretary of the Church Administration Department of the Sunday School Board in Nashville; Bobby Sunderland, director of the Department of Mass Evangelism for the Baptist Home Mission Board in Atlanta; and the Singing Churchmen and Singing Churchwomen of Mississippi. A special feature of the conference will be a massive laymen's chorus which is scheduled to sing the first evening. Ministers of music are re-



Strauss



Leavell

quested to select four or more laymen to sing in this chorus. Warm-up rehearsal will be at 6 p.m. Feb. 7, at the Municipal Auditorium in Jackson.

Collum said the conference offers special "inspiration and resources for deacons to reach full potential in the ministry of awakening and witnessing."

The full program of the evangelism conference is printed in this issue of the Baptist Record.

Mead Tells Parenthood Necessities

MIAMI (RNS) — Anthropologist Margaret Mead warned here that "we can't go on" with marriage and divorce practices which "present us with a mass of children from broken homes."

Mead was the keynote speaker at a five-day consultation on young adult ministry sponsored by the National Council of Churches.

Citing figures of nine million single-parent households, the anthropologist and Episcopal layperson said society should be "clearer that parenthood is a particular, specialized responsibility while children are young and that people who enter parenthood are accepting certain responsibilities and certain losses of freedom for both men and women."

On the other hand, she said non-parents are "free for a wider respon-

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Missionaries In East Malaysia Denied Resident Visa Renewals

RICHMOND (BP) — All Southern Baptist missionaries will be out of East Malaysia by mid-1977 because of unexpired visas, a Southern Baptist Foreign Mission Board spokesman said here.

However, Baptist work there is expected to continue as more churches are formed and as the East Malaysia Baptist Convention is strengthened, according to William R. Wakefield, the Foreign Mission Board's secretary for Southeast Asia.

"Leadership would indicate that Baptists in East Malaysia are very capable of continuing the progress of the work," Wakefield said. "This has been a rapidly growing area in Baptist work."

Last year, churches in East Malaysia reported a 67 percent growth, according to Charles H. Morris, Southern Baptist missionary press representative.

Wakefield said he expects the work to be strengthened through its association with the Malaysia Baptist Convention in West Malaysia.

The East Malaysia Convention was organized in September when representatives from seven churches and four chapels met in Tawau, Malaysia. At that time, departments of evangelism, youth, women and education were created. A building and loan fund to assist churches was also formed.

At the organizational meeting, each church was challenged to begin two new churches within a year.

Southern Baptist missionaries are not the only missionaries in the area who have faced problems with discontinued visas.

"This move is part of an overall plan of the government of the State of Sarawak, East Malaysia, where our missionaries have been, to reduce

drastically the number of foreign missionaries working in the state," Wakefield explained.

The Baptist Mission (organization of Southern Baptist missionaries) was organized there in 1962. There are four missionary couples assigned to East Malaysia now. The C. T. Braughtons are on furlough now but expect to be reassigned to the Philippines. The other couples, the Charles H. Morris, the G. Harold Clarke and the H. Earl Bengs, Jr., family will be in Malaysia until this summer, Wakefield said.

New Evangelism Emphasis Is Lay-Led CARE Revival

By Anne Washburn McWilliams
Bringing inactive members back into the church fellowship, and involving deacons and other lay persons in that effort, is the focus of Southern Baptist evangelism, 1977. Evangelism and Church Administration departments are working together to provide assistance and materials for emphasis on "Growth Evangelism."

"The C.A.R.E. revival in April is the big thing with us this spring," said Roy Collum, director, Evangelism Department, Mississippi Baptist Convention Board, "and deacons will have a leading role in preparing for C.A.R.E. revivals in the churches."

This year, for the first time, written invitations were sent to church leaders, men and women—deacons, Sun-

day School, WMU, Church Training, Brotherhood—to attend the Evangelism Conference. "Until now, the annual conference has been thought of as a sort of pastors' revival," Collum said.

Night meetings of the February 7-9 conference are to be in Jackson's City Auditorium, so that there will be seating room for all pastors and laymen expected to attend.

"Churches should begin preparation now for the C.A.R.E. revivals in April," Collum emphasized. "As the first step," he suggested, "the pastor should teach in a retreat setting the book, The Evangelistic Church, by John Havlik of the Home Mission Board. Havlik will be in Jackson February 3 to teach his book during Training Day at the Baptist Building."

In turn, the deacons should conduct a Spiritual Life Conference during which they teach the book, The Evangelistic Church, to the church members. If a church has the Deacon Family Ministry Plan, each deacon will teach the book to his families. Otherwise, those present will simply be divided into groups and each deacon will teach one group.

As a third step in preparation the

pastor may conduct a four or five-week prayer meeting emphasis, using the packet of resources, Lighting Revival Fires. This packet, the book, and an accompanying flip chart are all available at the Baptist Book Store.

"The C.A.R.E. revival is not primarily geared to winning the lost," Collum said. "Rather it is an 'in-house' revival for people who are church members. The word revival as we often think of it is a misnomer. We think of it as mean-

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Kelly: Great Fear Is Of Losing Sense Of Mission

"One of the greatest fears I have in Southern Baptist life," said Earl Kelly, "is that our churches will become introspective, move inward and lose their sense of mission."

Kelly was addressing participants of the first Christian Social Ministries Awareness Conference in Jackson, sponsored by the Mississippi Baptist

Convention Board's Cooperative Missions Department.

Kelly, executive secretary — treasurer of the MBCB, enumerated some signs of this turning inward: the building of family life centers, establishment of parochial schools, and a lack of visitation and outreach. "And we're kidding ourselves by saying we're growing up disciples," he said. Instead, "people are growing up asking, 'How can the church serve me?'"

He continued, with his text the story of the Good Samaritan, "We're not going to reach Mississippi, the nation or the world, until we stop to help the stranger who is stripped along the way."

Special speakers from out of state included Harold Wilcox, of the Home Mission Board's Christian Social Ministries Department, who explained the HMB's work in migrant, correctional, and drug-related ministries, and Don Aderhold, pastor of Columbia Drive Baptist Church in Decatur, Ga. Aderhold outlined the events that led up to his church's decision to minister to a changing community and told of the successes and failures involved.

Aderhold told the 42 participants — 67 had registered, but adverse weather conditions kept them away — that he had discovered five things to keep in mind when a church decided to become involved in Christian social ministries.

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1,585 Make Professions In Tanzania Campaigns

MOSHI, Tanzania (BP) — A total of 1,585 people made professions of faith during recent evangelistic campaigns held in 115 churches in Tanzania.

The campaigns were organized as part of the work of the evangelism and church development office of the Southern Baptist Foreign Mission Board and were a cooperative effort of Southern Baptist missionaries and Baptist nationals.

During the month-long campaigns 14 pastors and two ministers of music

came from the United States to lead the worship services. Each team of seven pastors and a minister of music stayed two weeks.

"I do believe that a great majority of those making professions will be baptized," said Southern Baptist missionary Carlos R. Owens, head of the special revival committee.

In the association with the most professions of faith in Jesus Christ, 482, the missionary said between 600-700

(Continued on page 2)

Southern Baptist In Sri Lanka Will Help Local Baptist Union

RICHMOND (BP) — Southern Baptist Missionary Robert L. Cullen, under temporary assignment in Sri Lanka (formerly Ceylon), is the first Southern Baptist missionary to have an assignment there, although Baptist work has been on the small island south of India since 1812.

After the Southern Baptist Foreign Mission Board had consultation with the Baptist Missionary Society (BMS) of London (which originated Baptist work there) and the Sri Lanka Baptist

Sangamaya (local Baptist union). Cullen has been asked to be a fraternal missionary there.

Still living in Thailand, he is spending a major portion of his time in Sri Lanka until his furlough this summer, working toward the development of programs and training leaders for those programs which will lead to the development of strong Baptist churches.

After an evaluation of this period of service, the Foreign Mission Board, in

consultation with the Sri Lanka Baptist Sangamaya and the BMS, will consider permanent transfer of Cullen and his family.

The Sri Lanka Baptist Sangamaya is the union of local Baptists that has evolved from work started by the BMS of London. Establishing work in Sri Lanka in 1812, the BMS gradually handed over the administration of the Baptist community affairs to local Baptists and ceased financial support in 1973.

The BMS also executed a "deed of declaration" in 1973 whereby they declared that all immovable property held by them in trust for the local Baptists belonged to the Baptist community there. With the registration of this deed, the BMS brought their direct responsibilities toward the Baptist work in Sri Lanka to a close.

Even though all direct responsibilities have been completed, BMS missionaries are still being sent to Sri Lanka when available. Southern Baptists were asked to help because there are vacancies among the five missionary couples the government allows the Baptist union. If these are not filled

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Training Day Returns

The second quarterly Training Day at the Baptist Building in Jackson is scheduled Feb. 3, beginning at 9:30 a.m. in the main auditorium of First Baptist Church, Jackson. The nine courses offered will conclude at 3:30 p.m.

Titles of books and special kits which correlate with courses offered include: Guiding Preschoolers, Guiding Children, Guiding Youth, Guiding Adults, and Improvement of Teaching in the Sunday School.

Other titles and their special teachers are: Introduction to the Bible, taught by Howard Spell; The Evangelistic Church, taught by John Havlik; Teaching and Learning with Adults in Sunday School, taught by Mose Dangerfield; and the Hymnody Kit, taught by the MBCB Music Department.

These books and the kit are available from the Baptist Book Store. Lunch will be provided for \$1.25 in the FBC fellowship hall. No child care is provided.



Logging Camp Ministry

Larry Maxwell (right) and Jim Russell visited in a helicopter logging camp last summer. Maxwell is pastor of Pine Ridge Baptist Church in Kamiah, Idaho; Russell is a student at Southwestern Seminary who spent the summer assisting Maxwell as part of church growth project. Maxwell, who only had two members in his congregation four years ago, says that in growing a church in a pioneer area not to count on Baptist people being the nucleus, you grow by reading the men, and it takes three years before you are completely accepted. Now the Kamiah church is thriving and Maxwell has started work in three other communities. (HMB Photo by Dan Martin.)



Churchmen To Sing

Pictured above are the Mississippi Singing Churchmen and the Mississippi Singing Women who are to present special music during the evening session of the Evangelism Conference on Tuesday, February 8, at 7:00 P.M., City Auditorium, Jackson. The two groups sing under the direction of Dan C. Hall and Nan Grantham, both of the Church Music Department, MBCB.

Lay-Led Revival

(Continued from page 1)



Stanton



Foshee



Sunderland

ing evangelizing the unsaved, but revival really means reaching and reviving those who are in the church but who are inactive.

C.A.R.E. is an acronym that stands for: Cultivate persons out of Christ; Activate the inactive and the lost in a new and exciting way; Revive the people of God; Enjoy one another and our life together as God's people. The C.A.R.E. revival is "designed to demonstrate the caring love of church leaders and members for missions of resident inactive members and persons who are not Christians."

"In May and June, after the revivals, there should be a follow-up by the deacons, under the guidance of pastor," Collum continued. "Each new member and new family joining the church should be given continuing special attention. We are trying to get the deacons to minister directly to the people, not just to meet in committee meetings or be part of a board. Leon Emery of the Church Administration Department is included in this effort because deacons are in bailiwick."

"Directions in evangelism for May and June will be toward lay evangelism schools—people learning to share their faith. Youth evangelism strategy to follow in the fall is a project for young people similar to the lay evangelism schools for adults."

"All of this sets the stage for Bold Mission Thrust to begin this fall and to go on to 1979. In the spotlight for the fall program is the evangelistic crusade. Between the lay evangelism school and the evangelistic crusade, we will be need to be searching for prospects, people who need to be reached in the crusades. After all, what we are trying to do is to find the people and to reach them for Christ."

Various departments of Baptist work are cooperating in trying to reach people. Sunday Schools in the fall of 1976 engaged in Reach Out. Pastors are encouraged to use information given on ACTION Cards to find those who are unsaved. Brotherhood is promoting Lay Renewal Weekends; Church Training has initiated Covenant Fellowship Emphasis, focusing on the resident member who has become inactive.

"Truly to build an evangelistic church is our aim," Collum repeated, "and all the church people must help to do this, not just the pastors."

Planning A Lay Renewal Weekend

Preparation is the major key to a successful Lay Renewal Weekend. The Lay Renewal Weekend is best viewed as a minimum of four to six months' emphasis which may well become the focal point in the direction of ministry for a congregation. The responsibility of planning and promoting this initial renewal experience lies with the pastor and leadership of the church.

The Lay Renewal Weekend is best placed into the life of the congregation as a separate and distinct emphasis which may well bring about radical changes in the life of the church and its ministry. Best results have occurred when the Lay Renewal Weekend is seen as a significant beginning point in the renewal journey of a church. This new strategy is called, "A Journey Into Lifestyle Evangelism and Ministry."

For this reason, the Lay Renewal Weekend should be placed on the church calendar at a time when there is a minimum of six weeks following the Weekend before any other major churchwide emphases are planned (evangelistic campaigns, stewardship emphasis, etc.). The six weeks preceding the Weekend will be needed for final preparation activities. The six weeks following the Lay Renewal Weekend will be needed for the initial formation and nurture of the small prayer, sharing and Bible Study groups which should emerge from the Weekend experience.

The following is a check list of prep-

Tanzania

(Continued from page 1)

persons were attending follow-up meetings, designed for those who made professions of faith only. Church members were attending too, which indicated, "keen interest" on their parts, he said.

At last report, 10 percent of those who made professions of faith had been baptized.

ALCOBENDAS, Spain—The Baptist Center was recently completed and dedicated here. It houses offices for the Spanish Baptist Seminary, the Spanish Baptist Union, the organization of Southern Baptist missionaries to Spain and the correspondence course. In November, a mission church was begun in the building by one of the seminary students, the first evangelical witness for this city of more than 80,000.

arations the church should make when considering the possibilities of initiating the renewal process:

1. Write the Brotherhood Department of the Mississippi Baptist Convention Board, P. O. Box 530, Jackson, Miss., expressing an interest in initiating a Lay Renewal ministry in your church.

2. A church may request a specific consultant or a trained consultant may be assigned by the Brotherhood Department with approval of the local church.

3. When consultant is agreed upon by all parties, it is the pastor's responsibility to contact the consultant to set up a specific date for the church consultation. The consultant will travel at his own expense.

The investigation or consultation usually involves a trained renewal consultant who is invited by a local church to visit with the pastor and a small group of leadership to listen to their expressions of the renewal needs of the church. The renewal consultant will explain the journey concept, suggest books to be studied individually or in groups, and make suggestions about the church initiating the journey. Following this listening experience the consultant makes suggestions relating to the church's needs on the Journey.

The consultant will leave a Lay Renewal Registration Form with the pastor when the consultation is complete.

4. The Lay Renewal Weekend should be scheduled only after the deacons, church council, and church membership have voted to schedule the event. After gaining approval of the church, complete the registration form and send it to the Brotherhood Department.

5. Upon receipt of the completed registration form the Brotherhood Department will recommend a team coordinator for the Weekend if one has not been suggested by the local church.

6. The pastor should take the initiative of contacting the coordinator to set a date for the Lay Renewal Weekend that is agreeable to both.

7. Once the Weekend has been approved, the church should select the strongest leadership available. A strong local leadership team will insure not only a good Weekend, but also a positive follow-up.

The local organization consists of a general chairman and 13 groups. The visiting team coordinator will determine the size of the visiting team based upon average Sunday School attendance supplies by the local church. The coordinator will furnish the pastor

with a list of team members of various churches. This list will be made up of couples, single adults, and youth. A letter of invitation from the pastor is sent to each team member. A list of all the invited team should be enclosed.

8. At least six to eight weeks prior to the Weekend the coordinator will visit the church for a pre-renewal visit. The coordinator will meet with the pastor, local general chairman, all 13 group chairmen, and all other interested

persons. This meeting is to acquaint the local leadership with the Weekend and their corresponding responsibilities for preparation.

9. After the Lay Renewal Weekend the consultant will return for follow-up procedures with helps for strengthening the journey.

ADVANCE PLANNING AND PREPARATION ARE THE REAL KEY TO SUCCESSFUL LAY RENEWAL WEEKENDS.

Newsbriefs In The



World Of Religion

Washington, D. C. (RNS)—Rumors which first began circulating Dec. 13 that Soviet Baptist pastor Georgi Vins had been released from prison appear to be without foundation.

New York (RNS)—Law enforcement agencies and the public have been asked to help prevent the increasing use of children in pornographic magazines and films. Children are reportedly appearing in "chicken" porno movies where they participate in sexual acts. They are found, it is charged, photographed in expensive porno magazines bearing such titles as "Lollihots" and "Brat."

Toronto, Ont. (RNS)—"Self-righteousness" is the major obstacle to amnesty for Vietnam War draft resisters and deserters, according to a professor of Christian ethics at Southern Baptist Theological Seminary, Louisville. Glen Stassen spoke on the subject at the 18th annual meeting of the American Society of Christian Ethics here in this city which has been a sanctuary for U. S. war protesters.

San Rafael, Calif. (EP)—A test program by Jews for Jesus to bring the message of Christ to the Jewish people will blanket all of the state of Texas in 1977. Thirty of the 62 full time staff of Jews for Jesus will be involved in this effort called, "Operation Lone Star of David." The budget for the campaign is \$52,000. However, Moishe Rosen, leader of Jews for Jesus, says, "We're willing to spend whatever God will provide, up to \$900,000, to show our fellow Jews in Texas that Jesus is really the Jewish Messiah."

Washington, D. C. (RNS)—Since the restoration of the premenstrual diocese in the U. S. Roman Catholic Church nine years ago, more than 1,700 men—90 per cent of them married—have been ordained and another 2,500 candidates are preparing for the diocese in some 90 training centers.

Indianapolis (RNS)—Kenneth L. Teegarden, general minister and president of the Christian Church (Disciples of Christ), said he favors hiring people who are members of other denominations as an "affirmative action" in ecumenism.

New York (EP)—As many as 20,000 non-profit organizations, including many churches and church agencies, paid social security taxes illegally for 25 years. The situation arose from a bureaucratic goof that threatened a refund raid on the federal treasury of up to \$1 billion. The loophole through which millions of dollars have already poured back to non-profit organizations and their employees was plugged hastily this Fall by Congress as word of the bonanza spread.

Paris (EP)—A French musician and composer says she has evidence to prove that tiny symbols thought to be ancient marks on early texts of the Old Testament are actually signs of a musical scale. Mrs. Suzanne Haik Vantour, along with a synagogue cantor, has prepared an album of psalms performed as she believes they were 2,000 years ago. Her decoded album of the Old Testament, according to UPI reports, has been a best-selling classical album in Paris.

Youth Evangelism

By Tim Nicholas



Linda Britt and Lee McAllister



Stewart Maxcy



Sue McAllister



Dot (Mrs. Troy) Maxcy



Becky Heavner



"In our discussion group, I learned to read the Bible," said Stewart Maxcy.

"I'm finding time to read scripture daily, and to pray for more people than just my friends," said Dot (Mrs. Troy) Maxcy, and Stewart's mother.

"I don't see how you can be involved and not change your life in some way, in study, personal scripture memorization and my priorities timewise in relationship to the Lord," said Beverly Wooley, an adult.

"I see how far away from God I had gotten," said Linda Britt. "Now I've got something more to hold onto," she added.

"In my dating life, I've learned that if God wants people together, it will be so," said Becky Heavner.

What is it these people, several of whom are pictured here, have found that has changed their lives so? It's involvement in the youth evangelism program of Harrisburg Baptist Church, Tupelo.

Their leader is Sue McAllister, whose title is coordinator of youth ministries for the church. She calls the program Reach Out and has involved dozens of youths in Christian discipleship programs, using adult leadership from the church.

The program, adapted from the youth evangelism materials produced by the Baptist Home Mission Board, is primarily training in living and sharing the Christian faith. "The kids loved singing, retreats, and recreation but I knew they needed something deeper and lasting," says McAllister. After attending an HMB youth evangelism conference, she asked the pastor, Robert Hamblin, who liked the idea of the discipleship ministry.

"I began by asking several girls if they were interested in living more consistent Christian lives," she said. Her husband, Lee, a banker, volun-

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Evangelism Conference Program, February 7-9

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|---|---|
| MONDAY EVENING
City Auditorium
Roy Collum Presiding | 2:55 Congregational Singing Witness—Nan Grantham |
| 6:45 Moments of Musical Meditation—Dot Pray, Eva Hart, Edwin Sudduth | 3:00 MESSAGE—Howard Foshee |
| 7:00 Music Witness—Clint and Jarvis Rose Nichols | 3:30 Congregational Singing Witness—Nan Grantham |
| Congregational Singing Witness; Dan C. Hall; Prayer, W. B. Rivers; Vocal Witness, Clint and Jarvis Rose Nichols | Choral Witness, MC Cantata Choir, James Glass, Director |
| 7:15 MESSAGE—Gene Triggs | 3:40 MESSAGE—Jack Stanton |
| Book Store Presentation | 4:10 Benediction—Glenn Sullivan |
| 7:35 Announcements & Program Theme | |
| 7:50 BIBLE STUDY—Lehman Strauss | |
| 8:35 Congregational Singing Witness—Dan C. Hall | |
| Choral Music, Laymen's Chorus; Vocal Witness, Clint and Jarvis Rose Nichols | |
| 8:55 MESSAGE—Landrum Leavelle | |
| 9:25 Benediction—T. O. Winstead | |
| TUESDAY MORNING
First Baptist Church
Chester Vaughn Presiding | TUESDAY EVENING
Municipal Auditorium
Earl Kelly Presiding |
| 8:00 Moments of Musical Meditation, Vera Scirrat, Jan King, Robert Lee | 6:45 Moments of Musical Meditation, Dot Pray, Alice Davies, Vera Scirrat |
| 8:10 Vocal Witness, Bill and Linda Fancher | 7:00 Vocal Witness, Clint and Jarvis Rose Nichols |
| Congregational Singing Witness, Don Moore; Prayer, Billy Thomas | Congregational Singing Witness, Dan C. Hall; Prayer, Hayes Graves; Choral Witness, Mississippi Singing Churchmen, Dan C. Hall, Directing |
| 8:20 MESSAGE—John G. McCall | 7:15 MESSAGE—Marvin Graham |
| Book Store Presentation | 7:30 Book Store Presentation |
| 8:40 Vocal Witness, Don Moore | 7:55 BIBLE STUDY—Lehman Strauss |
| 8:55 BIBLE STUDY—Lehman Strauss | 8:20 Congregational Singing Witness—Dan C. Hall |
| 9:30 Congregational Singing Witness—Don Moore | Choral Witness, Mississippi Singing Churchmen and Mississippi Singing Women, Dan C. Hall, Directing; Vocal Witness, Clint and Jarvis Rose Nichols |
| 10:35 MESSAGE—Howard Foshee | 8:45 MESSAGE—Landrum Leavelle |
| 11:05 Congregational Singing Witness—Don Moore | 9:15 Prayer—Owen Gregory |
| Vocal Witness, David and Laura Prevost | Choral Witness, Mississippi Singing Churchmen and Mississippi Singing Women, Nan Grantham, Directing |
| 11:15 MESSAGE—Bobby Sunderland | |
| 11:45 Benediction—J. B. Rose | |
| TUESDAY AFTERNOON
First Baptist Church
Roy Collum Presiding | WEDNESDAY MORNING
First Baptist Church
Roy Collum Presiding |
| 1:25 Moments of Musical Meditation, Vera Scirrat, Jan King, Robert Lee | 8:45 Moments of Musical Meditation, Eva Hart, Edwin Sudduth, Robert Lee |
| 1:35 Congregational Singing Witness—Nan Grantham | 8:55 Vocal Witness—R. L. And Beth Sigrest; Prayer, Doug Triggs |
| Choral Witness—The Seminarians, Directed by Leroy Yarbrough | 9:05 MESSAGE—John Causey |
| Prayer, John Engle | 9:20 Congregational Singing Witness—Edwin McNeely |
| 1:50 MESSAGE—John Brock | 9:35 BIBLE STUDY—Lehman Strauss |
| 2:05 Vocal Witness—Larry and Brenda Grafton | 10:10 Congregational Singing Witness—Edwin McNeely |
| 2:10 BIBLE STUDY—Lehman Strauss | 10:15 MESSAGE—Bobby Sunderland |
| | 10:45 Congregational Singing Witness—Edwin McNeely |
| | Vocal Witness, R. L. And Beth Sigrest |
| | 10:55 MESSAGE—Jack Stanton |
| | 11:25 Season of Prayer—James Richardson |
| | 11:40 Amen |

Carter's Inaugural Speech Based On Bible Concepts

By W. Barry Garrett

WASHINGTON (BP) — President Jimmy Carter took his oath of office with his hand on Micah 6:8 in the Bible given to him by his mother a few years ago.

This prophetic admonition for social justice also set the tone for the new President's inaugural speech. Micah exhorted, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (KJV).

Carter's 15-minute speech was interrupted frequently by applause and shouts of approval from the crowd of more than 100,000 people who jammed the east side of the Capitol grounds.

Key words in the President's speech were "freedom," "justice," "human rights and dignity," and "a new spirit."

To amplify these concepts, President Carter set forth his goals. "Within us, the people of the United States, there is evident a serious and purposeful rekindling of confidence, and I join in the hope that when my time as your President has ended, people might say this about our nation:

—"That we had remembered the words of Micah and renewed our search for humility, mercy and justice;

—"That we had torn down the barriers that separated those of different race and region and religion and, where there had been mistrust, built unity, with a respect for diversity;

—"That we had found productive work for those able to perform it;

—"That we had strengthened the American family, which is the basis of our society;

—"That we had insured respect for law, and equal treatment under the law, for the weak and the powerful, the rich and the poor;

—"And that we had enabled our people to be proud of their own government once again."

At the outset of his speech, President Carter paid high tribute to the outgoing President Gerald R. Ford. "For myself and our nation, I want to thank my predecessor for all he has done to heal our land," he said. Then in an emotional moment for both Ford and Carter, the two men shook hands as the crowd roared its approval and agreement.

The greatest applause from the crowd came when the new President declared his ultimate goal — "The elimination of all nuclear weapons from this earth."

He said, as the crowd shouted its approval, "We will ever be vigilant and never vulnerable and we will fight our wars against poverty, ignorance and injustice, for those are the enemies against which our forces can be honorably marshalled."

Carter, who later shattered precedent by walking with his family down Pennsylvania Ave. to the White House, renewed his pledge for freedom: "Two centuries ago our nation's birth was a milestone in the long quest for freedom. . . I have no new dream to set forth today, but rather urge a fresh faith in the old dream. . . Because we are free we can never be indifferent to the fate of freedom elsewhere."

The new President came down heavily on human rights and dignity. He declared, "We have already found a high degree of personal liberty and we are now struggling to enhance equality of opportunity. Our commitment to human rights must be absolute, our laws fair, our natural beauty preserved; the powerful must not persecute the weak, and human dignity must be enhanced."

Giving emphasis to the inaugural theme of "A New Spirit," Carter said, "The world itself is dominated by a new spirit. Peoples more numerous

and more politically aware are craving and now demanding their place in the sun — not just for the benefit of their own physical condition, but for basic human rights."

He then commented: "The passion for freedom is on the rise. Tapping this new spirit, there can be no nobler nor more ambitious task for America to undertake on this day of a new beginning than to help shape a just and peaceful world that is truly humane."

Only two prayers were offered at the Carter inauguration, a contrast to the numerous and lengthy prayers recited at inaugurations in recent previous administrations. United Methodist Bishop William R. Cannon of Atlanta prayed in the invocation that God would "save us from the arrogant futility of trying to play God." He asked forgiveness for the corporate sins of the American people, asserting that "our leaders mirror the people

and that we should not blame national sins on politicians."

Roman Catholic Archbishop John R. Roach of St. Paul — Minneapolis pronounced the benediction and appealed for a national sense of compassion, for courage to change injustice and for attention to just dissent.

The oath of office was administered to Vice President Walter F. Mondale by Thomas P. (Tip) O'Neill Jr., Speaker of the U. S. House of Representatives. Warren E. Burger, chief justice of the U. S. Supreme Court, administered the oath of office to President Carter.

Preceding the inauguration, a concert was given by the United States Marine Band under the direction of Lt. Col. Jack T. Kline. Special choral music was sung by the Atlanta University Center Chorus, an all-black ensemble conducted by Wendell P. Whalum.



Hello, Hotline!

A WMU First

BIRMINGHAM, Ala. — For the first time, Woman's Missionary Union, SBC is providing a Hotline during the month of February in connection with WMU Focus Week, February 13-19, 1977.

Calling the Hotline is recommended for groups and individuals observing WMU Focus Week. The Hotline number is (205) 251-0630.

For the cost of one three-minute direct-dialed telephone call to Birmingham, Alabama, a caller can hear a taped message of current WMU information and prayer requests from Carolyn Weatherford, executive director of WMU. The message will be changed each Monday.

Thursday, January 27, 1977

BAPTIST RECORD PAGE 3



End of Month Marks Four Staff Changes

The end of January will mark the conclusion of the tenures of three persons with the Mississippi Baptist Convention Board. The career of one of these, Elmer Howell, has spanned the past 20 years.

Howell has been director of the Brotherhood Department for the past 17 years. He is leaving the Convention Board employment through retirement. Two others, Nan Grantham and Barbara Taylor, are assistants in the Church Music and Woman's Missionary Union departments respectively. They will be assuming other positions.

Mrs. Grantham will become assistant to the minister of music at Broadmoor Baptist Church in Jackson. Mrs. Taylor is moving to Crystal Springs and will work part-time in the office of First Baptist Church.

Howell is a native of Waltham County and will return there for retirement. He is a graduate of Mississippi College and Southwestern Seminary. He held pastorates in Mississippi and Texas before assuming the position of Royal Ambassador leader for the Convention Board 20 years ago. He was honored

for his work in the Brotherhood Department during the Brotherhood Conference in November. Before joining the Convention Board staff Howell was director of missions for Mississippi Association for two years.

Paul Harrell, consultant in the Brotherhood Department for 11 years, will become the director of the department on Feb. 1. Harrell is a native of Rankin County, Mississippi. He is a graduate of Mississippi College and New Orleans Seminary. Before joining the board staff he served Mississippi churches as minister of education and as minister of music.

Mrs. Taylor is a native of Crystal Springs. Her husband, Tim, will commute to Jackson. She joined the staff of the WMU department in 1970 and took a leave of absence last year for the birth of the couple's son, Patrick.

Mrs. Grantham joined the Church Music department staff on Jan. 1, 1975. Before that she had worked part-time in the department. She has taught school in Mississippi and in Texas and has worked in all phases of choir programs in local churches. She has served on the music faculty at Ridgecrest and at Glorieta.

Central, Brookhaven Launches Ministries

Late last year, Glen Schilling, pastor of Central Baptist Church, Brookhaven, asked his deacons to launch a family ministry plan.

It was based on a "deacon of the month" observance. Each of the church's nine deacons would take time about being deacon of the month. Each month one would read Scripture during morning and evening services, visit in the community with the pastor, and be first contact for new members joining the church.

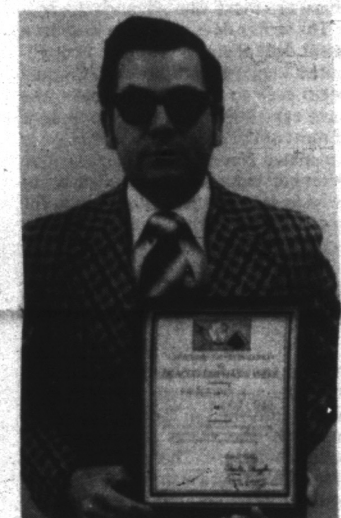
"Also, the deacon and his wife would stay with and help prepare people who are to be baptized into the church: sit with them during the service and, depending on whether it is a man or a woman to be baptized, either the husband or the wife would help in preparation," said Schilling who has been pastor there for 18 months.

Plus, the deacon of the month would have his biography printed in the church's monthly mailout.

This past weekend, the church held its first CARE Revival—a lay-led event in which the deacons actively participate in visitation and in planning services.

This event qualified the church to be awarded the "Deacon Emphasis Week Certificate," the first awarded in a Mississippi Baptist church. Awarded by the Mississippi Baptist Convention Board's Department of Church Administration-Pastoral Ministries, the certificate recognizes churches which organize special ministering projects for deacons.

"Our lay-led revival was tied in with observance of Baptist Men's Day," said Schilling, who also reported the beginning of a bus evangelism ministry.



Glen Schilling

try in his community.

Schilling said the 400-member church reminds him of a football team, "with the deacons as the backfield—they are carrying the load," he said.

Schilling received his church's award while in Jackson for a Christian Social Ministries Awareness Conference. He brought five people with him to the conference. "I'm interested in beginning some type of jail ministry in our county," he said.

"We have God's message," Schilling told the Baptist Record, "we can keep it within the church's four walls, or we can use it as a living stream. We either live for others, or we live for ourselves."

Margaret Mead Tells

Parenthood Necessities

(Continued from page 1)

...to care for the wider society. . . to work for the greater good rather than for the special good."

Nonetheless, she said a relationship with and understanding of children is essential for all adults, parents or not: "Unless human beings are close to children, they have very little capacity to think about the future. The way human beings think about the future is

through a child in front of you that you know and care about. Without a close relationship to some child the future does not have any reality for most people."

The church, she said, is in a good position to minister to young adults because it is "the only institution which is multi-generational. It provides a sense of community life."

Sunday School	WORKER TRAINING —participate in associational training school to study the new "Teaching" series released in January. Plan this study for church if the association is not providing the study.
Church Training	CHURCH MEMBER TRAINING MANUAL STUDY. During February plan and conduct a study course using the book "Church Member Training Manual." This is a required book leading toward the Church Training Leadership Diploma.
Church Music	Festival of Fine Arts (Hobby/Talent Night) An evening (or evenings) for church members to display (and perhaps demonstrate) skills in arts, crafts, music and other areas of talent. HYMN OF THE MONTH: "New Born Again," page 474, New Hymnal
Woman's Missionary Union	Feb. 13-19 WMU Focus Week (Emphasis on WMU given to entire church membership, plans will be given in January-March DIMENSION.) Feb. 77-Feb. 78 Missions Readathon (Emphasis to encourage everyone to read either mission study books or books which would expand their horizons about the possibilities and problems encountered in mission work. Suggestions will be found in January-March DIMENSION.)
Evangelism	Activate inactive resident members.
Stewardship	Distribute stewardship tract at morning worship service. Place information on Cooperative Program dollar distribution in your church publications or order and distribute tracts on this from your state stewardship department.
Church Administration	February 1 Reminder: order literature for April, May and June

Taxation

By Religious News Service

HARDENBURGH, N. Y. (RNS) — New York State officials have threatened legal action if tax exemptions are granted for the more than half of the community's taxpayers here who have claimed to be "ordained" ministers of the Universal Life Church.

Hardenburgh town officials have indicated they will likely grant the exemptions in May to create a test case for the California-based Church which grants "mail order ordinations."

Some 148 Hardenburgh residents have applied to have their homes taken off the property tax rolls as unincorporated affiliates of the Universal Life Church.

The State Board of Equalization and Assessment has threatened to have assessor Robert Kerwick removed for misconduct if he grants the tax exemption to those Hardenburgh householders.

"We're not going to stand by and watch while one town makes a mockery of the state's religious laws," said Robert Beebe, attorney for the state board.

The tax exemptions under the Universal Life Church were sought by residents here, supported by many officials, to protest tax increases at the same time that some religious groups are reputed to have been purchasing large tracts of tax-exempt land in the area. A Citizens for Fair Taxation protest group has been formed.

An official here said more than 50 percent of the land in some communities in the state had tax-exempt status.

Stephen Oppenheim, a counsel for the Universal Life Church and for the citizens group, said "We would much rather go into court where we've got the assessor on our side than in a situation where the exemption has been denied and the court can simply uphold the local assessor."

Mr. Oppenheim said the Church hoped to base its case on an 1883 amendment to the real property tax entitling officers of an unincorporated church the same tax exemption privileges granted to an incorporated church.

More than one thousand "churches"

of the Universal Life Church have reportedly been organized across New York State, and revival-type meetings are being held in some areas.

More than 300 Rockland County residents attended a recent mass meeting to hear George McLain, a plumber here who became a "bishop" and a local leader of Church after taking a mail-order course.

"A lot of people in Albany laughed when we started this movement, but they're not laughing any more. I'm going to ordain Governor Carey before I'm through," he said, according to the New York Times report.

Many of the new "ministers" said they are also taking the spiritual side of the new movement seriously. "We've been getting together and having regular prayer meetings every week," said a Suffern resident. "It's been a real renewal. People are coming together over this movement."

Kelly: Great Fear Is Of Losing Sense of Mission

(Continued from page 1)

"First, be scriptural," he said. "Though we were about to do things completely different in the life of our church, we found that our people did believe the Bible."

Adherhold said to be positive and optimistic. "Do you think you can do it? If you have a defeatist spirit, you will be defeated."

Be simple in programming, he said. "And be flexible, for goodness sake," he said. "Justify the existence of everything you do. We even got around to a staff study that changed all our job descriptions, beginning with the pastor."

"And be patient, especially with people who aren't properly motivated," he said.

Adherhold said the definition of agape is about the same as the definition of ministry — "self-giving love for the well being of others."

Throughout the conference, Missisippians already involved in Christian social ministries gave presentations of their areas of work.

Tom Larrimore In Kenya Crusade

Tom Larrimore, music evangelist from Jackson, is in Africa. He is joining the Wayne Bristow Outreach Evangelism Team in an effort to help evangelize Kenya.

THE OUTREACH: KENYA Team of twelve evangelists is conducting three stadium crusades and many area rallies in Kenya, January 17-February 18.

Southern Baptists In Sri Lanka

(Continued from page 1)

Within one year, the Sangamaya loses its right to have them.

"At the present time, the Baptist union has 23 churches and preaching stations with a total membership of around 2,000 in a population of over 13 million," Wakefield said. In all the discussions about the assignment of a Southern Baptist missionary there, he said Baptist leaders in Sri Lanka reflected a deep concern for the need to share the gospel with this population.

Perry Claxton, of Washington Association; David Myers of Hinds-Madison; Holmes Carlisle of Scott; Mark Maddux of Marion; and Martha Crutchfield of Union, plus Scott McLellan, speaking for Macklyn Hubbell of First Baptist, Cleveland, all told of their work from migrant ministries to youth court work, from counseling to clothing centers, from day care to Bible studies.

Said one participant at the end of the two day conference, "I have with a renewed vision and burden for a lost and dying world."

For information and counsel on beginning any Christian social ministry, contact Ray Grissett of the MBCB Cooperative Missions Department. Future awareness conferences will be announced in the Baptist Record.

PATTAYA, Thailand — A pastors' wives and missionary women's fellowship was formed at the Baptist encampment here recently. A steering committee was elected.

Youth Evangelism

(Continued from page 2)

teered to lead a boy's discipleship group.

She also leads an adult leadership "family" — "In that I'm a disciple just like them. I'm there to guide and the Lord is actually doing the teaching," she says.

She works at the church from 9-5, then returns four nights a week for the discipleship ministry. "Lee shares me," she says.

"We decided to dedicate a certain number of years of our lives to this program," says Lee. "I wish I'd had somebody to speak straight to the issues; I'm trying to do that for these kids."

She goes to the nearby high school at least once a week to join the kids for lunch. She holds "Joy Explosions" — special events such as a hayride, ending in a devotional talk.

"Dr. Hamblin only said for this not to take the place of other church activities," she says. And participation in one of the groups, assumes the participant will be active in the regular church programs.

The kids apparently trust her and her husband. "I get phone calls all the time," she says, "from guys, girls, and parents."

She adds, "They so want their friends to know Christ."

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

"There Ought To Be A Law"

A Mississippi United Methodist minister has initiated a movement aimed at causing as many households as possible to leave television sets turned off during the week of Feb. 27 to March 5.

The idea, of course, is to make an impact on television programming in an effort to limit sexual scenes and violence in the nation's living rooms. Surely, there is no question that if every television set in Mississippi is left off for a week the impact will be felt from Hollywood to Madison Avenue.

But the damage would be only local. The action would be noted in the offices of the national network programmers, but their attitudes would not be changed. They would go right on as usual, knowing the sets would be back on the next week.

This paper cannot be enthusiastic about turn-off-the-television-week. If it actually were to happen, which is doubtful, the wrong element of the television industry would suffer for it. The network shows, which would be the targets of the effort, would be shown anyway; and the national advertisers would pay for them. The local stations, on the other hand, would stand to lose a great deal of local advertising revenue. Yet when one takes a critical look at local station programming, he finds very little that is objectionable.

So, how does one go about putting the pinch on the network programmers where it can do some good? That is the crux of the entire matter, and likely there are about as many theories and there are those who advance them.

This writer does not claim to know a great deal about the subject. From limited knowledge, however, it would seem safe to say that the networks have very little input into the content of most of the programs. Television is a monster. Never before has the entertainment industry been called on to provide so much programming to fill so great an amount of time at so great a cost.

The networks undoubtedly broadcast an over abundance of shows that are produced by independent efforts. Their major concern is not content but filling their air time for a profit. The independent producers probably work through agents who also are not completely informed as to content but who represent the shows in negotiations with advertisers. The major concern of the advertisers is to get their names before the public, not content of the shows. They agree to sponsor the shows, and the agents then go to the networks with paid-for packages.

This is the reason that a recent Supreme Court ruling in favor of independent writers and producers was such a blow to any effort of get relief from the problem that television is creating.

The independents howled that they are due freedom of speech for what they want to say in their programs. The Supreme Court agreed.

The entire concept of freedom very well could hinge on what comes out of all this.

We believe in freedom of speech, surely. Can a democracy survive, however, when selfish interests such as this insist on maintaining their own freedoms to the limit and do so at the expense of a great segment of their own society which feels it is being caused harm by their efforts?

To carry the matter further, if independent television program producers and writers have an element amongst them that is so selfish, could there not be those of such stripe in just about every other industry? Can a country survive if such elements are tearing at it from almost every direction?

It seems that the situation could boil down to a question of basic decency and survival.

At this point it would seem that there is no way of getting at the problem without almost destroying the entire television industry. A week won't do the job. The only way such an effort is going to cause a change in programming is (1) for a great portion of the nation to turn off the sets and leave them off until there is a change, which might destroy television, for why have programs at all if no one is watching; or (2) a great portion of the nation to agree on which are the objectionable shows and leave them off until they are cancelled. The latter will not happen, for there will never be such agreement.

The simple solution, and the least likely, would be for the writers and producers of the sex-oriented and violence shows to realize they are performing a disservice and to change their tactics. They are not likely to do so, however, because they realize they have the attention of great viewing audiences.

That brings the matter down to the chicken or the egg question. Did television lead a nation to its present moral laxity, or is it simply reflecting a moral situation that it didn't create? No matter. It could cause a movement toward greater morality if it chose to do so.

This piece is not intended to be a condemnation of the television industry. Some very fine things are shown in our homes as products of television. Many of us were aided in our decisions on how to vote by watching television. We watched the inauguration of the new President. We keep up with the news and depend on television for knowledge of the weather. We watch sporting events and bowl parades. Sunday morning worship services are of great inspiration to many who cannot attend them. And there is much that is entertaining that is not objectionable.

Perhaps, after all, there is a speck of light at the end of the tunnel. In just the last few days there was an item in the news declaring that the Federal Communications Commission is studying the industry to seek to deter-

mine how much control the local stations have over accepting programs fed to them by networks. Some stations are beginning to refuse some network shows. When this happens those local stations are due an increased amount of local support to offset the lost revenue from refusing network shows. This speaks loud and clear to writers and producers.

On the same day there was an announcement that a major, nationwide advertiser will pay more attention to programming in the future and refuse to sponsor objectionable material. This also is a clear message.

These are flickers of light, but they are not complete solutions. A suggested remedy? Yes, there is one. It is authority for the FCC to police the industry. Call it censorship if you will. It is the only way the matter can be handled with any hope of continued success, and the situation demands desperate measures.

The public will continue to watch whatever is shown. There always will be the selfish who will try to make more money by producing shows that create more attention because of their nature. There will always be advertisers who will sponsor such shows. The need for material is so great that such shows will always be accepted by someone at the networks. Local stations have the same needs.

People want to watch sex and violence, some would say. So let them have it. There always are some who will murder, also, but we can't afford to legalize it. We must have some laws to protect us from ourselves.

The FCC was given the responsibility of being the watchdog over the use of the public airways. It was not until selfish interests began to scream that the situation became complicated. Why not move back to the simplified conditions of earlier days. The principle of freedom of speech has not changed at all from what it was in those days.

This path is not an easy one. The Supreme Court only recently has ruled against the very concept set forth here. It was a concept that served well for many years, however, and perhaps a test case is in order to seek to have the decision set aside.

Even with the FCC as a watchdog, the public would have to remain alert. The federal agency would be too lenient, as has been the case in the past. It would represent an avenue of recourse, however, and there is none now.

The freedom granted the programmers may well lead them to destroy themselves and cripple the entire industry as they become more and more bold. Indeed, out of disgust, people may turn off the sets not just for a week through an organized effort but leave the new ones in the stores and leave the ones in their homes turned off for good.

Television is too valuable a medium to waste in that fashion.

Book Reviews

SPARROW ON THE HOUSE TOP by Ruth Hunt (Fleming H. Revell, \$5.95, 157 pp.).

The author presents a sensitive approach to loneliness and takes a closer look at some of God's lonely people of the Bible. Readers will meet Job, perplexed and seemingly alone with his dilemmas; Moses, a lonely leader in a strange land; Samson, isolated hero; David, the "sparrow alone on the house top"; and others whose faith in God was tested when they encountered loneliness, loss, or defeat.

ALIVE AND RUNNING by Victoria Booth Demarest (Word Books, \$5.95, 152 pp.).

The author, a descendant of William and Catherine Booth, founders of the Salvation Army, has selected commonplace things and problems of life as subjects of these minute devotions. She calls these "devotions for active people," because surely anyone can have one minute in the morning and one minute at night to read a brief, but inspiring meditation.

The HEART OF PAUL by Ben Campbell Johnson, Volume I (Word Books, \$5.95, 174 pp.).

This is the first volume of what Johnson calls "A Relational Paraphrase of the New Testament." It is a paraphrase of Paul's letters, expressing "the good news of God's unconditional love in terms that will appeal to the contemporary mind." It provides rich insights for personal reading as well as a valuable resource for Bible study groups.

VALLEY OF SHADOWS by Jake Plett (Fleming Revell, paper, \$1.95, 168 pp.).

In a dramatic true story set in Edmonton, Alberta, Jake Plett writes about the unsolved murder of his young wife and tells how he struggled through the valley of shadows. Intensely moving, this book reaffirms the power and triumph of Christian love.

IDENTITY by Mini Jane Johnston (Zondervan, paper, \$1.95, 119 pp.).

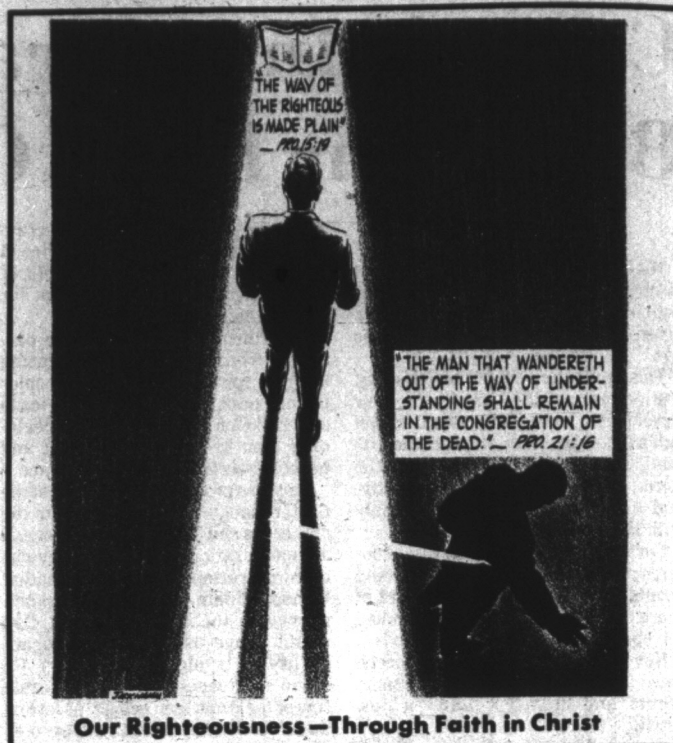
Here is a masterpiece of skillful thoughts that allow us to see ourselves the way we really are—if we are willing. Four beautiful essays on real identity, motivation, direction, and spiritual fitness are illustrated with full-page color photographs.

RUNNING THE GOOD RACE by Anita Bryant and Bob Green (Fleming Revell, 156 pp., \$5.95).

Continuing where their earlier bestsellers left off, this newest book from the Greens gives more interesting details about their maturing, deepening Christian faith. And they reveal how to increase zest for life, feel terrific, and make each day start with sparkling vitality by following their morning jogging routine.

LOVE LEAVES NO CHOICE, by C. B. Hogue, Word Books, Waco; 160 pages; \$5.95.

The author is director of the Evangelism Section of the Home Mission Board. The book challenges its readers to consider the primacy of evangelism, innovation and change, disciple-making, inevitable evangelism, youth and change, mass proclamation, and lifestyle evangelism. The author calls for all Christians to individually and collectively, physically and verbally, to present the good news to the world.



Faces And Places

By Anne Washburn/McWilliams

"You shall rise in the presence of grey hairs, give honour to the aged, and fear your God" (Leviticus 19:32).

The wind whistled and the windowpanes rattled. Snowflakes whirled in a winter white world. The holly tree, its widespread branches higher than the house, looked like it belonged on a Christmas card. "My mother planted it," Grandma said, "when she was 12."

I must have been four or five then, the first time I was snowbound. The night I was to spend at Grandma Washburn's house stretched to three or four nights. At first I was worried because I couldn't go home, but Grandma with her usual optimism made the dilemma seem like a great adventure. We sat before the big open fire in the kitchen and she told me stories and recited long poems from memory. Uncle Wendell and Aunt Evelyn were not married then and together we all popped corn and parched peanuts, and cracked pecans with a hammer on the white-washed hearth. Grandma went to the barn and brought back a pail filled with milk, warm and foaming.

At bedtime Grandma tucked me into a deep featherbed and covered me with patchwork quilts. Next morning she and Grandma hurried, shivering, across the open porch that divided the bedrooms from the kitchen, to build a fire. In the pantry Grandma uncovered her wooden bread tray and made sour dough biscuits to serve hot with butter, and scuppernon jelly.

Always Grandma was a positive thinker. No matter what the situation she could usually find something good about it. Born Lavonia Langley January 7, 1872 — 105 years ago this month — she taught school and helped care for her younger brothers and sisters until she was 27, and then she married Grandpa Albert, who was 20 at the time. They lived together for 57 years, until she died at 84. Almost totally deaf from the age of 50, she wore a hearing aid, but she could not hear unless you shouted. If you shouted and she still couldn't hear, she'd just make a joke about what she heard and go on about her business.

When I was a teen-ager and ex-

periencing the heartaches that only a teen-ager can feel with such keenness, I would go to Grandma's house. A chat with her and a night in her cozy featherbed would make me feel better.

One night she and I watched golden and orange flames in the fireplace at twilight. We sat in straight, cane-bottomed chairs, and she told me of the great sorrow of her life, the death of her son, Otho, of appendicitis at 19. Because she was always laughing I had really never thought that she had any troubles. She had memorized many chapters of the Bible. Now she quoted Isaiah 40, that begins "Comfort ye, comfort ye, my people, saith your God."

"I'm thankful that I have four other sons," she said, "and a daughter." "Did you know that three of them are named for writers? Daddy is named Emmett like the writer of 'Dixie'; Wendell has the name of Oliver Wendell Holmes; and Uncle Homer has the name of a Greek poet?" "Well, I ought to know it! I named them myself!"

Golden lantanas flecked with pink and purple grew in the summer beside Grandma's garden fence. I can almost smell their bitter, pungent odor and feel their rough leaves against my face. But because of Grandma's upward outlook, I think of the beauty, and not the bitterness. I remember the golden butterflies swirling around and around in the warm, golden sunlight beside her back doorstep.

The holly tree is still growing beside the old house that is now empty and forlorn. It surely must be one of the largest holly trees anywhere. Gladys Taber in *Harvest of Yesterdays* was comparing the past with the present when she said, "As I reflect on our time I feel sure the basic values of life are not changed, or the basic experiences. We are born, we grow into maturity, we die according to the law of nature. Our highly mechanized civilization has not redesigned the human heart." No, the basic values have not changed and neither have the truths that Grandma taught. To me it is symbolic of her brave spirit that in old age she planted a pink camellia, and the winter before she died it bloomed for the first time.

Two Right Decisions

Baptists are a great people. Their democratic way is sometimes painful, but given the proper information and time, Baptists will make the proper decision in almost every case.

So it has been with the church at Plains, Ga.

Being the home church of the President of the United States has caused a great deal of attention to be drawn to that church. In the wake of the attention, and caused by the attention, some difficult decisions have had to be faced.

The church has made right decisions on two extremely important questions, in the opinion of this writer. The first was the decision to do away with the racial barrier that had been a part of the church's policy since civil rights days. The civil rights conflicts had

caused the policy. It was time that the policy was changed. There'll be no comment on whether or not it ever should have been made. Who knows what extreme conditions might have been present.

The second right decision was in denying membership to Clennon King, who is not a Baptist and who lives in some other town, and two people who live in California. These petitions for membership were carrying a good thing a way too far.

A Baptist church's membership should be open to all who are Baptists, or who believe as Baptists do and are willing to become Baptists, and who want to join that church for worship and service. There is no reason to feel someone who is not a Baptist and who has no intention of becoming one and who can neither worship there nor serve as a part of the fellowship because of living somewhere else should be accepted as a member of a Baptist church.

Baptist churches have great hosts of people in their memberships who cannot worship or serve because they don't live where their memberships are. This is a tragic condition and is not to be glossed over lightly. At least, however, these "non-resident" members lived somewhere in the vicinity of the churches they joined when they joined them.

Let us pray for the church at Plains as it continues to seek to be an influence and a witness in its community. Life will not be the same, as least during the presidency of Jimmy Carter if ever. Tourists will always be around, and during visits by the President the secret service and the press corps will be present.

All of these people need the gospel too, however, and who knows how many lives will be changed that would not otherwise have been touched by any church at all.

Pews Needed

Dear Sir:

We are a mission of First Southern Baptist Church of Yuma, Arizona, and are in need of some good pews. We are using eight-foot plywood pews that are about 18 years old and they are in very rough condition. Maybe some church in Mississippi has some pews that they could give us as a mission project. We would be able to arrange for the transportation.

We are a mission of the Home Mission Board, Southern Baptist Convention. Thank you for your help.

In Christ's Name,
Homero Garza
W. Michael Wilson

More On TV, Movies

Dear Sir:

This letter is written you in regard to motion pictures and television programs which are becoming progressively more obscene, distasteful, and offensive to all ages. Most important they are harmful to everyone who can be influenced by them, particularly our young people. Specifically there are too many programs of gory violence; and extra marital sexual relations and presented too often as a pastime to be expected in any male and female social relationship.

It will do no good to complain to the producers and marketers of these presentations. Their only interest is the money to be made from their work. The only solution is eliminating the PROFIT.

With the TV programs the public in general, church members in particular, can be encouraged to write to the advertisers of such programs informing them purchase of the products advertised will stop unless the programs stop. This effort should be an area of

cooperation of all churches. I hope that your paper and organization will be effective in getting the most widespread action.

In another way it should be possible to influence motion pictures as well as TV. Complaints can be sent to Senators and congressmen—the more the better. The FCC can suspend the license of TV stations and networks. Movies are another matter; but it should be possible to influence them by restraint on their movement in interstate commerce or by mails. Furthermore, some profit is anticipated from displaying movies on TV. Therefore, any restraint on TV would also have a helpful influence on movies.

John M. Gardner
Gulfport

Office Of Deacon

Dear Sir:

In two of your recent issues much has been said about the office of deacons.

It is my firm belief that the deacon is ordained into a lifelong ministry. It is steadfast, not off and on, in and out.

In the beginning of this office in the book of Acts, seven men were found "full of the Holy Spirit" before they were ordained. They are seven men! (No women!) The names of those seven men are given in Acts. The qualifications are given for Bishop-Pastors and Deacon-Evangelists in I Tim. 3:1, 7. I Tim. 3:8 gives that of deacons. For both of these servants (ministers and deacons) are among the other qualifications to be the "husband of one wife."

Medical Science cannot make a husband out of woman!

Gen. 3:16-God here puts woman under rule of man.

The acts of two (men, not women) deacons are recorded, among the Acts

of the Apostles, in the Book of Acts. Why? It is my conviction that the Holy Spirit had the acts of Deacon Stephen and Deacon Philip recorded for all deacons to pattern, or model their lives and conduct and minister by until OUR LORD comes in the air for HIS CHURCH, and the same applies to bishops and pastors.

The verse in Galatians that was used in Virginia for placing women into the ministry, is not enough to cause me to ever vote for or accept women preachers or deacons.

Chester Burnham
Brandon

Prayer For President

Dear Sir:

If you can, please tell me whether prayer or any mention of the new President was voiced at the convention.

To my knowledge I heard nothing said about him. I'm sorry that our leaders in Jackson are so dedicated to silence in reference to Mr. Carter.

Please an answer if you have one concerning any word at the convention about the needs of our nation.

Harold J. Bennett
Mantee

Statements such as you mention are usually in the form of resolutions which can be presented by any registered messenger.

"Is This Baptist?"

Dear Sir:

Recently the deacons of a Baptist Church here in Mississippi met and voted out the pastor and the educational director. This was all done without the knowledge or consent of the congregation.

This is all new to me as I had always been led to believe that all such matters were brought before the church and voted on by the church body.

Is this really a Baptist church?

I have been a Baptist, by preference for many years, and I never heard of this before.

Name Withheld
By Request

The church, of course, could have counteracted the action of the deacons by a simple majority vote.

"Passover Plot"

Dear Sir:

Having read the article about the film company showing the Passover Plot, I think that it is outrageous to let anything like that come into this nation. As Mrs. William E. Agnew said, "We Baptists should fight it, and we should fight while we have something to fight with before we lose what we have."

That not only worries me, but it is the way that Christians take the crimes here in the country without fighting back.

Sam F. Deaton
415 Hwy 11 North
Ellisville, MS 39437

Needs Manuscript

Dear Sir:

I am trying to locate a copy of an outline on I and II Timothy prepared by Dr. L. E. Green (former pastor, First Baptist, Prentiss, now retired, living in Pascagoula—he has no copy). These manuscripts have been prepared by Dr. Green for January Bible study. I do not know the year but it probably was in the late 50's or early 60's.

If some pastor has that manuscript I would like to borrow it to make a copy for my use.

If you could print this request I would appreciate it.

Thank you.
Paul David Aultman
Box 269
Ocean Springs, MS 39564

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Thailand, Land Of Opportunity

By David Grant
(One of A Series)

Elmer Nielson, acting pastor of Calvary Baptist Church, Bangkok, Thailand, asked me to speak at midweek prayer service, which I agreed to do. After I entered the church building, a young national walked in. He and I engaged in a brief conversation, and I said to him, "You attended midweek prayer service at Broadmoor Baptist Church in Jackson, Miss." Sure

enough, he had. He is a student at McNeese State University in Lake Charles, La. He and the BSU director and a third person had visited our church several months prior to this encounter. It was an interesting experience to see him again these thousands of miles away.

One thing that made this meeting so interesting was information he shared with us after the worship service. Dur-

ing the prayer service a missionary had requested prayer for the political situation in Thailand. After the service this young man shared with us information about his family and their views toward the threat of communism in Thailand.

If you have read the November 1976 Commission magazine, you found an interesting article on how the people of Thailand and the missionaries have helped refugees from Laos, Vietnam, and Cambodia. Thailand is a bordering nation to these others.

Our arrival in this country was the biggest unknown of the entire trip around the world. Even though I had written some people in Thailand, I had not heard from them. Therefore, we did not know whether we would be met or where we would stay there. We had no reservations. We knew no one by name. It was a country of unknowns.

However, these uncertainties and apprehensions were soon dissipated. A couple of missionary journeymen met us at the airport and took us to Elmer

Nielson's home, where we were privileged to stay for a couple of days. We found this land to be one of beauty and full of opportunities for the Lord.

Although Nielson had only been there for a short time, he and his wife were a gracious and wonderful host and hostess. While there we visited the seminary and met several missionaries, two of which were the Morris from Mississippi. I have known of a Polly Love Morris Missionary Circle for a long time. We also were able to visit the radio and television house and found some very up-to-date equipment and able people operating it.

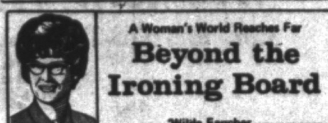
We were able to visit the Baptist Building there and see that our Lord's work is being carried on in a marvelous way. Even though the Nielsons were our host and hostess, the Ronald Hills, who had been there for many years, helped us see many interesting sights in the city of Bangkok. We did not get out of the city while in that land. Mrs. Hill knows the language, customs, and history of the country well.

She took us on a river trip that proved to be exciting and meaningful.

Bangkok was one of our favorite places. The climate was good. The people were friendly. The city was clean, and we were blessed by being there. They need our prayers. Their political situation is uncertain. But God has His people there. The gospel is being preached. It is a country in a strategic place.

This was written on Wednesday evening, Dec. 22. After my return from midweek prayer meeting, I received a call from a Vietnamese lady whose family our church is sponsoring. Later she, her husband, and three of their children came to my house for a visit. They brought my wife a beautiful birthday cake (her birthday is Christmas Eve), some cookies for me, and the Grants a Christmas present. Then they sang, "We Wish You a Merry Christmas and a Happy New Year." As they were leaving my home, they said we are very happy here this second Christmas because we know what Christmas is about. This family of nine—man and wife, and seven children—arrived in Jackson in July, 1975. They were all Buddhists. Now they are all Christians and members of Broadmoor Baptist Church. To me, this is what missions is all about.

Next time, I shall write about Indonesia.



"Where are your Eskiloes that you got instead of the monkey?" "Up on the top shelf of my closet if we didn't sell them in the garage sale," I answered James' question.

Now my Eskiloes are books (or were). When the boys were very small, we went to McRae's to buy some shoes for one of them, and when you bought a certain brand of shoes, you had the privilege of registering to win a monkey they were giving away. One of the boys was large enough to figure that out, so I couldn't get out of the store without signing for the drawing. For several days we were quite wary of the mail, then, sure enough a letter came from McRae's. There was not a window in it to indicate that it was a bill, so I almost yielded to the temptation to throw it away without looking, but I knew that would border on sheer dishonesty, so we opened it.

We were not lucky enough to win the monkey, but we got something close to being as nice as a monkey—a pair of ladies' boots. So Mama went over and got herself fitted for some Eskiloes. They came in handy for bad weather and good weather like snow for a long time. Now, imagine my dismay when I looked in the Eskiloe box the other day and found no boots, but three pairs of white high-heeled shoes from the dark ages. Somewhere the lucky one who bought my boots at the garage sale was ready for the snow.

At our house we believe in getting our money's worth out of everything. To us, getting our money's worth out of the snow means getting out in it. We went right on, Eskiloes notwithstanding, and thoroughly enjoyed the snow.

But you know what really makes me enjoy the snow more than anything else? To look at the perfect whiteness of it and know that I look that way to God because of Christ. So I vote for snow everytime there is a winter cloud that makes it possible. It is an assurance to me, everytime.

Bus Outreach/Children's Worship Clinic Feb. 11-13



White



Abernathy



Cummings



Insko



Kelly



Spoooner

The Regional Bus Outreach/Children's Worship Clinic to be February 11-13 at First Church, Gulfport, is sponsored jointly by Church Services and Materials Division, Baptist Sunday School Board; Sunday School Department, MBCB; and the Gulf Coast Association.

Janet Abernathy, preschool consultant in the Sunday School Department of the Sunday School Board, Nashville, and Garry Insko, editor in the Sunday School Department, Sunday School Board, will be among the featured speakers. Abernathy is a former Mississippian.

Earl Kelly, executive secretary-treasurer, MBCB, will deliver a message on Friday evening on the subject, "Outreach, the Heartbeat of God."

Other program personnel will include J. W. Brister, director of missions, Gulf Coast association; Mike

Carr, minister of youth and bus outreach, First, Gulfport; Jimmy Cutrell, minister of music, First, Gulfport; Bryant Cummings, director, Sunday School Department, MBCB; Mose Dangerfield, consultant, Sunday School Department, MBCB; Walt Gautier, minister of education, First, Long Beach; William McIlwain, associate pastor, First, Gulfport; Beth Merritt, Baptist Book Store, Jackson; Bernard Spooner, minister of education, Travis Avenue Church, Fort Worth; D. Lewis White, bus outreach consultant, Extension Activities Section, Sunday School department, BSSB; Doug Williams, minister of evangelism and bus outreach, First Church, Center Point, Birmingham, Ala.; and Billy Hudgens, consultant, Sunday School Department, MBCB.

Among subjects to be discussed are children and discipline, counseling new Christians, children and conversion, reaching parents of riders, motivating workers, and ACTION And bus outreach.

Registration will begin Friday morning at 11. There will be Friday afternoon and evening and Saturday morning and afternoon sessions. On Sunday morning, participants will assemble at 8 at the church to ride buses and to observe a demonstration children's worship service.

Calling A Pastor

Presenting The Prospective Pastor To The Church

By Clifton Perkins
Director
Department of
Church-Minister Relations

In his early years a man wrote a book about women. Some years later, when he came to know more about them, he republished his book. Instead of going through all the material to revise it, he wrote this blanket correction in the preface: "Wherever the word 'is' appears in this volume, substitute 'is not'—and wherever the words 'is not' appear, substitute 'maybe', 'perhaps', or 'God knows'."

There is in all of us that element of inconsistency, but such is not the case with God. The one note that sounds through the Scriptures like the melody of a symphony is that God abides faithful. His will is constant and sure.

So after investigation, consultation, and visiting the prospect's church, if the committee continues to feel God's sure leadership, it is time to go further. The next step is to invite the prospective pastor to come before the church in view of a call. Only after the decision has been made unanimously should a prospect be invited to the church to preach.

If at this stage the committee decides that the minister being considered is not the one for the church, they should kindly inform him that they have decided to look further. Likewise, if the preacher decides it is not God's will for him, he should frankly tell the committee his feelings.

With the invitation extended and accepted, the church should be given advantage of the research done by the pastor search committee on the prospective pastor. This should be done before he comes to meet the church and lead in the worship service. His resume can be published in the church bulletin, or, if this is not possible, the chairman can give background information on him in a report to the church.

When the prospective pastor comes to visit the church, the people should be given opportunity to meet him and, as far as possible, get to know him. Somebody has said there are three genders—masculine, feminine, and preacher. The committee should seek to arrange it so the church members can come to know him as a down-to-earth individual. Many churches have an informal "get together" where the people can come and meet the prospective pastor and his family.

On his visit and all through his dealings, the committee should help the prospect get a good picture of the church and community. It is as necessary for the pastor to have accurate information on the church as it is for them to be well informed about him. Weak points as well as strong points should be pointed out. The price of concealing the true identity of the church from the prospect will be an unhappy relationship when he learns the true picture.

After the prospect's visit, if the green light is still shining, the committee is ready to recommend him to the church for a call. At this point a question arises. Should the recommendation be made and the call extended on the day the prospect visits, or should the action be taken later? It could be that the church has a constitution and by-laws which will answer the question.

In case there is no established policy on the matter, I believe it is wise to wait until the next Sunday morning service to present and act on the recommendation. The congregation should not be made to feel that they are being rushed into a decision. They should be given time to think and to pray.

This brings to mind the story of a little boy who smiled knowingly one stormy afternoon as a fierce wind shook and bent great oak trees in the yard. "I did this," he cried gleefully. "I prayed for this storm. It's fun!" Later that night, as the tree branches continued to thud menacingly against his bedroom window, the boy ran downstairs into his mother's room. Nervously he asked, "How long is one prayer good for?"

If the committee, church, and prospective pastor have been praying earnestly, there should be no worry about a week's delay, for God's will does not change like the weather.

When the recommendation is presented to the church, it is wise to determine that all phases of the call are understood by the church and the prospective pastor. The committee should make no promises of which the church is not informed. Matters of salary, housing, fringe benefits, moving expenses, etc. should be cleared, if not already done.

On occasion, the church is not unanimous in its call. The prospective pastor should be informed if there is opposition. This could be helpful in his decision. We should not act as did the lady who took her child to the circus. The little girl, alarmed by the strange sights and sounds began to cry. Whereupon the mother took her by the scruff of the neck, shook her and said, "Look here, I brought you here to enjoy yourself. Now, enjoy yourself, do you hear?" In the matter of calling a minister of Jesus Christ, nothing should be forced.

When the call extended and accepted, it may seem that the work of the committee is finished, but such is not the case. The pastor search committee has not completed its work until the new pastor is moved on the field. Every assistance should be given him in arranging for and making the move.

If a house is provided by the church, it makes a good impression to see that the house and grounds are clean and ready for occupancy. In the case the church does not have a parsonage, in-

valuable assistance can be given by the committee as the new pastor looks for a house to buy or rent. This interest can give a happy beginning to an important relationship. At any rate, it is nice.

Once the pastor has moved in, the committee can be helpful in introducing him to the congregation and community. Special services may be planned and a reception or some other introductory function given. Some churches find an installation service effective and impressive.

One day a mother called out to her little son who hadn't been out of his room for a long time, "David, what are you doing?" "I'm drawing a picture of God," he called back. "But nobody has ever seen God," she remonstrated. "When I get through they will have," he announced. His picture would be complete, so he thought.

With the new pastor properly presented to the church and the community, the pastor search committee has completed the picture and can be discharged with the thanks of the church. (This is the fourth and last article in a series on "Seeking And Calling A Pastor.")

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Our Church ... And The Cooperative Program

By Estus Mason
Pastor, First
Crystal Springs

Very soon after our church was organized 115 years ago, an emphasis was placed upon mission support. Through the years that concern has increased and deepened. Since the very beginning of the Cooperative Program as a channel for World Missions support, our church has given great emphasis to this channel for world-wide witness for Christ and His love and Lordship.

In the times of large building programs and bonded indebtedness, the strong belief in and the support of missions through the Cooperative Program has continued. During these times, the budget offerings have continued to increase year by year. Presently our church is giving 22 1/2% of budget offerings through the Cooperative Program. The budget for 1977

calls for 23%. This giving through the Cooperative Program has not hindered but rather strengthened our local program. Records reveal that mission giving has helped to increase the budget giving by our membership.

In addition to missions support through the Cooperative Program, our church gives generously to the special offerings for state missions, home missions, and foreign missions. Again, these missions offerings have not weakened but rather have strengthened our budget giving.

Our church believes in the Cooperative Program because we believe this is the best way to carry out the Great Commission in reaching out through all of our agencies to meet the spiritual needs of the world.

First Church, Crystal Springs, gave \$7,625.39 total through the Cooperative Program in 1976. This \$36.31 per member.

Another First

Regional Awareness Conference For Churches In Changing Communities

Another 'first' has been accomplished as a part of the Mississippi Baptist Convention Board's "Decade of Advance" programs. The state's first 'Awareness Conference for Churches in Changing Communities' was held at Magnolia Street Church in Laurel, January 18-19, for interested pastors, staff and church members.

Jere Allen, consultant for "Churches in Changing Communities" for the Alabama Baptist Convention and Home Mission Board, led the conference. Allen, a Mississippian by birth, shared information on recognizing the nature of changing communities; gave solutions to problems that arise, options open to such churches, plans and procedures in evaluating one's situation, and possible ministries one can enter.

Don Aderhold, pastor of Columbia Drive Church, Decatur, GA., for the past 27 years, told the story of his ministry in their changing community. He shared specific programs now being used by his congregation to meet the needs in the community.

Reservations for the meeting were made by interested persons from Yazoo City, Jackson, Meridian, Hattiesburg, Waynesboro, as well as local Jones County members. Maurice Flowers was the host director of missions and Frank Harmon was host pastor. J. Ray Grissett, consultant with the Cooperative Missions Department presided at the conference.

Poy Rogers is director of the Cooperative Missions Department of the Mississippi Baptist Convention Board.

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CHURCH TRAINING DEPARTMENT WORKSHOP DIRECTOR



The Second Time It Snowed

By Violet Tackett

They said I was too young to remember,
But I did.
I did know it snowed when I was one in December
In Grandpa's yard.
Wet, soft, white, settling on my aunt's long curls,
Land of fairies —
Not produced again in South Mississippi but in other worlds,
Until I was twelve.
By then I knew how cold could be, in rain, sleet and mud,
Followed by sun.
Suddenly I saw it falling, flying, and I didn't believe it could.
Outside the school window
Some strange climatic condition had triggered a miracle.
"Why, it's snowing!"
Excitement trembled in the teacher's words, hushed, hysterical.
"When I was twelve,"
She said, "about your age, it snowed and I built a snowman."
This may not last.
One must hurry to chase a dream," and her dainty hand
Reached for her sweater.
"Children, my class will be recessed.
Put on your coat
If you wore one — track in and out from the fire. We are blessed.
God has sent snow."

I thought I saw her running in abandon,
A child taller than most,
As we all swept outside and the wondrous snow whirled at random.
Then it thickened
Into intricate large snowflakes just for me —
Gentle-rapt on my face —
So beautiful, wind-driven, I followed to see,
To gather a handful
Of snow so soft that it melted on my bare, skinny arms.
Snowflakes were everywhere —
Falling, dancing, entrancing little storms
Enduring twenty minutes.
Yellow school busses began slithering in.
A bell rang.
A harsh principal's voice worried loud from within... Realistically,
Practically, "We must get these children safely home
Across the bridges,
Over the country roads, long miles away for some."
But the snow was gone.
Even I knew it had not come prepared to stay;
Yet, like my teacher
I had gathered loveliness that day,
Sent from God.

Potts Camp Begins Campaign To Pay For New Pastorium

First Church, Potts Camp, observed Promise Redemption Sunday, December 19, 1976, by going over the top toward her Pastorium Fund goal of \$15,000, set last March. With the pastorium almost ready for occupancy, the church entered 1977 with a campaign slogan, "Victory January 1980." The new campaign is an effort to raise nearly \$50,000 over the next three years to retire the pastorium debt and bring the

church on her way toward the building of new educational space. The pastor, Alvis K. Cooper, pictured, reports that nearly a third of the \$50,000 has already been promised in the new campaign.

In addition to its new building effort, the church has approved and adopted the Deacon Family Ministry Plan. The church ordained two new deacons, Edward Overall and Ronald Hudspeth, both of Potts Camp.

Pastor Cooper is a student at Blue Mountain College and is expected to graduate in May, 1977.



To Present "The King Is Coming"

Pascagoula's Calvary Church, Byron Mathis, pastor, will present their original dramatic musical, "The King Is Coming" Sunday, February 6, 7:00 p.m. in their own sanctuary, 2101 Market Street. Ralph Daves, above, portrays the part of Christ. This production has been presented sixty-four times within the past five years in churches in Mississippi, Alabama, Louisiana, and Florida. "The King Is Coming" is an original production concerning the latter days and the second coming of Christ. Mrs. Laurie Burkes and Mrs. Byron Mathis worked together in setting the script to music and drama.

Devotional

Getting Through

By Tim Nicholas, Associate Editor, The Baptist Record
Luke 17:12-19

I was counselor at a Bible camp in southeastern Missouri one summer and each day, a preacher would come give a sermon to the children. One told the story of Jesus healing the ten lepers with only one returning to thank him. I nudged the kid next to me and whispered "Do you know what a leper is?" "Yeah," he answered. The story continued, but I wasn't convinced. I nudged the nine-year-old again. "What's a leper?" I queried. His answer: "It's a big cat with spots." It's amazing how often we don't communicate what we mean. We could be witnessing to a person and explaining God as being our Father. But perhaps that metaphor conjures up an image of one who comes home at night, drunk, and beating all the kids, or maybe one who was never there when needed. This points up the value of a long-term witness to people — to know them and be sure they understand what we're talking about. We Christians use a specialized Bible language — even in praying we speak in King James — and a great deal of Christianity is couched in special terms many Christians would have trouble defining properly — sanctification, "are you washed in the blood?" propitiation, the Holy Trinity. The relationship between us and God can be easily understood — but it is completely dependent on the types of relationships we have among Christians and between Christians and those still seeking truth. While our words are often muddled messages of confused imagery, our lives come through clear as a bell.

Rankin Couple Offers Home As Retreat, Free

An article appeared last spring in the Baptist Record, about "The Mountain" — owned by God and operated and lived on by Howard and Sally Stevens, with the help of daughter Terri and her hubby Emmitt and mostly by granddaughter Melissa. Son Mark helps when he is home from dental school. The Mountain, home of the Stevens on a hill by a lake, is located three miles south of Pelahatchie.

The Stevens have a large room (seating room for fifty) at the back of their

house, and offer use of this free to church groups.

Howard Stevens says, "We moved in faith to The Mountain, knowing it was God's will that we use it in some way to glorify the name of Jesus. It has been a struggle as 15 acres had to be cleared, and the bulldozers would break, and one thing and another, to keep us from meeting the Federal Land Bank schedule. However, it was met and now all that is lacking is removing a wind row by March 1."

The Mountain had a church group out, he reports, almost every weekend from March through August of 1976. He said, "It has been a very rewarding experience. There have been all-night lock-ins for young people and Family Life Conferences for couples. As a result of these, there have been eleven who accepted Christ as their personal Saviour."

Marshall and Denise Lynch and Joe and Janice Brown of Mississippi College have helped to conduct lock-ins

and Bible study for young people.

As Sally stays at the office of Stevens Chemical, Inc. in Pelahatchie, during the day, she can be contacted there at 854-8688.

Pearl Baptist Men have a reservation for February 4 and 5 and Flora Baptist teen-agers for March 4 and 5 for all-night services. Other than these, there are at present no bookings, so if your church would like to make a reservation, now is the time.

Sunday School Lesson: Life and Work For January 30

A Woman Caught In Adultery

By Bill Duncan
Long Beach, First
John 8:1-11

The people who met Jesus could never forget him. The woman taken in the act of adultery and brought before Jesus surely could not. For she found his love to be such a contrast to that of the scribes and Pharisees.

Jesus' concern for unworthy, even outcast, people is shown in contrast with the attitudes of the religious scribes and Pharisees. They were hostile toward Jesus. For they saw that Jesus would destroy Judaism as they knew, practiced and loved it. They intended to destroy him first. In every way possible they sought to trap him with perplexing questions, wanting somehow to trick him into a conflicting situation. In "tempting him" they had ulterior motives, but Jesus understood their scheme and was equal to the situation. The harshness of these accusers was brutal.

The Pharisees and the scribes were not looking on this woman as a person at all. They were looking on her as a thing, an instrument whereby they could formulate a charge against Jesus. To them she had no name, no personality, no heart, no feeling, no emotions. Their purpose was to show that his preaching of mercy was a farce. If he did not condemn the woman, they could accuse him of treating sin too lightly.

What was Jesus' attitude toward the sinner? With insight into the human need, Jesus' attitude said, "Sins are to be condemned, sinners are to be forgiven when they repent."

Jesus demanded a change in qualifications. No longer must the qualification for the execution be what one had seen her do, but each must be qualified on the basis of his own record. Only the man who is without fault has the right to express judgment on the fault of others. The qualification for judging is not knowledge — we all possess that; it is achievement in goodness.

Our first emotion toward anyone who has made a mistake should be pity. When we confront someone who has made a mistake our first feeling must not be "I'll see that this person suffers for this. Our first feeling should be what can I do to help or restore. We must always extend to others the same

compassionate pity we would wish to have extended to us, if we were involved in a like situation.

Jesus used the occasion to show that a fallen woman is degraded by man's lust and that in spirit the accusers are often as guilty as the accused. Jesus did not condemn her, nor did he justify her, but he did call her henceforth to a life of chastity.

Jesus' attitude involved a second chance. Jesus was always intensely interested, not only in what a person had been, but also what a person could be. He did not say that what she had done did not matter; broken laws and broken hearts always matter. But Jesus was sure that every person has a future as well as a past.

The challenge with which Jesus confronted this woman was the challenge of the sinless life. Here was no easy forgiveness. Here was a challenge which pointed the sinner to heights of

goodness, of which she had never dreamed. "Go, and sin no more."

Jesus not only saved her life, but he gave her a reason to live a different kind of life. She had met a man who showed her respect and love.

Nothing too strong can be said about sin, and yet the wonder of the Gospel is that sin can be forgiven, cleansed, and forgotten by God. The Bible leaves no room to question that God hates sin in any form, but he loves the sinner.

The woman saw the accusers leave one by one and she also saw what Jesus wrote. He wrote something that gave the adversaries time to think. The words were powerful because the mind that put them into expression was powerful. The Lord Jesus Christ is wonderful.

The woman saw her needs being met in Jesus. He brought the possibility of wholeness into her life.

Sunday School Lesson: International For January 30

Power Over The Demonic

By Wm. J. Falls
Mark 1:21-39; Luke 4:31-44

Our lessons in December focused on the promise and birth of Jesus. Then we moved into the new year with four lessons on how Jesus began his ministry. Now we come to a five-lesson unit on "Jesus Demonstrates His Power." In the wilderness he did not yield to Satan's suggestion that he use that power to satisfy his hunger. But after he had declared his mission, Jesus asserted his authority over both mind and body to bring health to others and express his divine compassion. Responding to those in need, he worked against mental illness, disease, death, and the distortions of prejudice and greed. Only with the power of God can such enemies of man be vanquished or controlled.

The Lesson Explained
A NEW KIND OF TEACHER (vv. 21-22)
After enlisting four followers, Jesus walked with them into Capernaum on the northwest shore of the Sea of Galilee. It was an important town on a

major highway and the home of Simon and Andrew. On the sabbath Jesus went to the synagogue and taught. This congregation may have had several scribes as teachers of the Law, but Jesus was different. Their explanations were based on what their own teachers had said, each one citing some venerable rabbi as his authority. But Jesus interpreted God's Word as though he was depending on no one else for its truth. The word doctrine in verse 22 means teaching. Most of what he said was probably familiar, but the people were astonished at how he said it. Old truth came fresh and vibrant from his mouth.

A HEALER OF MINDS (vv. 23-28)
Among the worshippers was "a man with an unclean spirit," and he spoke up, probably while Jesus was talking, and challenged him. In that day many people believed that the air was filled with demons, invisible and evil beings that brought pain and misery on human beings. Demons were blamed for disease, mental illness, injury, and a bad disposition. A person who did not act as a person should was said to be demon-possessed because that person was no longer in charge of himself.

The man in this story seemed to have superhuman insight as to Jesus' identity. When Jesus rebuked him, he spoke to the demon, and suddenly the

man went into convulsions and screamed. After he became quiet, the crowd knew that the demon had left him. Again, they were amazed at Jesus. Not only did he interpret the Scriptures with a startling freshness and power, but he also did not hesitate to confront the demonic forces of evil and overcome them. Accepting their interpretation of mental illness, Jesus brought it under the healing power of God. Immediately he became the most talked about teacher in Galilee.

A MAN FOR ALL NEEDS (vv. 29-34)
When the synagogue service ended—perhaps more abruptly than usual—Jesus and his disciples went to the home of Simon and Andrew. There Jesus learned at once that Simon's mother-in-law was sick in bed with a fever. Luke says it was a "great fever" (4:38); so it must have been a serious illness. But Jesus "took her by the hand, and lifted her up," and the fever was gone. Right away she assumed her homemaking tasks for the guests.

Revival Dates

First Church, Biloxi; Deeper Life Crusade; January 30 - February 4; Vince Cervera, Greenville, South Carolina, evangelist; 12 noon and 7 p.m.

Names In The News

Gene Stroh, a senior at William Carey, recently began serving as pastor of Fairfield Church, Hazlehurst.

Johnson, a graduate of Mississippi College, received his B. D. degree from New Orleans Seminary. He has held former pastorates at Sartoria (Yazoo); Liberty (Rankin); Sylva (Smith); Poplar Springs (Simpson); First Church, Melville, La.; Cranfield Church, Natchez; and Heuck's Retreat Church in Brookhaven, where he has served the past five years.

Johnson, Mrs. Johnson and Dennis will reside in the Shady Grove community until construction of the pastorium is completed.

John M. Roberts of Jackson attended the Writer's Workshop held at the New Orleans Seminary during the recent January Inter-term. Roberts is the son of W. R. Roberts of Jackson. Currently he is enrolled in the M. Div. program at the seminary and plans to enter the Gospel ministry. The course was taught by Terry Young, Bob Hastings, and Wes Jackson. Other Mississippians taking part in the workshop were Ruth Jensen and David Miller.

Garey Lee Baxter, of Mobile, Ala., has accepted the position of minister of activities and youth at Calvary Church Jackson. Joe H. Tuten, pastor, in making the announcement, said that he had already begun his work. Baxter was graduated in 1976 from New Orleans Seminary with a Master of Religious Education degree, and previously was graduated from the University of South Alabama in Mobile with a B.S. degree in recreation. He is a native of Citronelle, Ala., and is married to the former Lisa Marie Neal.

James H. Landes, executive director of the Baptist General Convention of Texas, executive board, has notified the board he will accept a two-year extension of his retirement voted him by the board in early December. Landes, who will be 65 in August 24, 1977, the current mandatory retirement age, will now retire at the end of 1979, rather than at the end of 1977. He became executive director in early 1974.

Wayne Fancher, a junior at Mississippi State University and a native of Columbus, is director of music and youth at Southside Church, Columbus.

John L. Cook, Jr., pastor of the church, indicates that Fancher has been with the church for several months. Fancher was recently licensed to the music ministry by his home church, Fairview of Columbus.

Mrs. H. H. Harwell, 72, mother of Jack U. Harwell, editor of the Georgia Baptist state newspaper, The Christian Index, died Jan. 6, at Mobile, Ala. Funeral services for Mrs. Harwell, wife of H. H. Harwell, retired Alabama Baptist pastor, were held at First Baptist Church, Mobile. A native of Raleigh, N. C., she was a graduate of Tift College, Forsythe, Ga.

Clifford J. Smyly and Mrs. Smyly, 7436 Azalea, Houston, Texas, have established a scholarship fund at Mississippi College in memory of Dr. Elwyn N. Wilkinson, a Baptist minister who served for nearly a half century. Proceeds from the fund will be used to assist students at Mississippi College who are preparing for Christian service in the fields of preaching, missions, education, or music. The Smylys' contribution to the fund is being matched by the Petro-Tex Chemical Corporation in Houston, the firm where Mrs. Smyly works.

Earl Clark has accepted the position as pastor of New Hope Church, Ellisville. He was ordained by West Ellisville Church. A native of Lawrence County, he graduated from University of Southern Mississippi and attended New Orleans Seminary. He and his wife, Charlotte, moved off the church field December 16.

Gena and Ralph Calcote, missionaries, have returned to Japan. Their address is 18-7 Kamiyama Cho, Shibuya-Ku, Tokyo, Japan, 150. Their son, Bobby, 15, has returned with his parents. Nancy and Janet are students at Mississippi College.